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wauering, (for (he is) faythfull that
promised). And let us consider one an
24. *other, to prouoke vnto loue, and to good*
workes. Not forsaking the fellow-
25. *ship, that we haue among our selues, as*
the manner of some is, but let us exhort
one an other, & so much the more, because
ye see that the day draweth neer, So shal
we be followers of god, as deere chil-
dren, and walk in loue, euen as Christ
*Eph.5.1.2 hath loued vs, and giuen him self for
vs, to be an offering and a sacrifice of
a sweet smelling sauour to god which
the Father of heauen, and the god of
all mercy worke in our hearts for Ie-
sus christes sake, by the operation of
his holy spirit, vnto whom, father son
and holy ghost, three persons and one
true, omnipotent, gracious, glorious,
and eternal god be al honour and glo-
ry, prayse, power, and dominion for
euer. *Amen.*

¶FINIS.

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¶FINIS.

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A briefe

Expoſition of the Lordes Prayer, contained in Queſtions *and Anſweres:*

Collected for the inſtruction of the vnlearned, by Iohn Tomkys Preacher of Gods Word in the Towne of Shrewesburie,
1585.

Pſal. 34. verſ. 11.

Come yee children and hearken vnto me: I will teach you the feare of the Lord.

Seene and allowed according to her Maieſties Iniunctions.

At London;
Printed by Robert Walde-grave, for *William Ponſonbye.*

NOT TO BE REPRODUCED WITHOUT SPECIFIC PERMISSION

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¶ TO THE CHRISTIAN PARENTES, AND GODLYE *Houſe-houlders in the towne of Shreweſ-* burie, grace, mercie and peace, in CHRIST IESVS be multiplied.

WE haue heare publiſhed in print, in Queſtions & Anſweres, (beloued in the Lord) the Summe of that expoſition of the Lords prayer, which for your edifying, and the inſtruction of your families, I made more at large in forme of Catechiſing, for the Euening prayer exerciſe vppon the Sabboth dayes, in ſuche ſorte as you then hearde, and as God vouchſafed to inhable mee. It may be obiected, that many godly writers haue hād-

led

led this argument verye learnedlye, and publiſhed the ſame to the benefite of the Church in their catechiſmes, whoſe forme, in reſpecte of the matter, it might well haue beſeemed mee to haue vſed. All this, with reuerence both of the Objectors and Wryters, I acknowledge to bee moſte true. And, if I had contented mee ſelfe therewith, it woulde haue made more with myne eaſe. Not to offende theſe Wryters, but to ſatisfie theſe Objectors, the reaſon, which mooued mee in this ſort to collect both the Queſtions and Aunſweres, foorth of learned Authors, which more at large haue interpreted this Prayer, is this. In moſt Catechiſmes, the Queſtion is briefe, and the Aunſwere is large: So that the Childe, whoſe

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whoſe memorye is ſhort, and capacitye weake, doth hardlye at once commit ſo muche to remembraunce, and heardelier conceiue what hee rehearſeth. To eaſe him in the one, and to helpe him in the other, I haue indeuoured mee ſelfe to vſe breuitye in both. And yet, I muſt confeſſe, that a dutifull care to deliuer effectuallye and playnelye the full ſumme and comfortable ſenſe of euerye woorde of this moſt diuine Prayer, hath forced mee ſome-tymes in the Aunſwere to lay downe more wordes, then willinglye I woulde. But how ſo euer I haue behaued mee ſelfe in Methode, ſince I haue vſed truethe and ſinceritye in matter, I truſte you will accept my good will, and approoue my laboure. I haue

thought good to publiſhe this my trauel, to ſatisfy the godly deſire of ſome parentes well diſpoſed, that the copies might be multiplyed to the benefite of the youth. Howe neceſſarie it is, that we be continually exerciſed in prayer, the manyfould perrilles both of bodye and of ſoule, wherwith wee be inuironed, ſufficientlye ſheweth. How comfortable it is ſo to bee occupied, * GOD allowing vs to flee vnto him by prayer, in the day of our trouble, * and promiſinge vs of his mercie to heare vs, and to deliuer vs forth of all our diſtreſſe, It may eaſilie by the faithful bee conceiued, Howe fruitleſſe a thinge it is, to demaund of GOD in our praier, that we ought not, or in ſuche ſorte as wee ſhould not, CHRIST ſheweth * when as hee condemneth ſuche prayers by the name

Pſalme 81. 8 & 86.5.6.7.

Pſalm 50.15.

Math.6.7

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name of BABLING. Therefore, that our praiers maye be fruitefull and comfortable, CHRIST hath giuen vs this forme of praier, within the bounds whereof, the praiers of the faithfull muſt be conceiued. Now, for ſo much as your duty is, (ye Chriſtian parentes) * to bring vp your children in the inſtruction and information of the Lorde, * whereof praier is no meane part * wherin we ſhold be exerciſed continually: exerciſe therfore, I beſech you in the LORDE, your families, with ſuch diligence, in theſe Queſtions and Anſwers, that they maye therby be taught reuerently to talk with the LORDE in their praiers. Which fruit of my ſimple labors, if it may pleaſe God, that I may ſee, it wil be no ſmall incoragement vnto me, to proceed in my miniſtery, as I haue begon. God bleſſe you, in-

Epheſ.6.4

1 Tim 2 1.2

1.theſ.5.17

large his gyftes among you, and eſtabliſh you in his truth. Amen.

SALOP the firſt of May. 1585.

Yours in the Lorde,
Iohn Tomkys.

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A briefe exposition of the Lordes prayer, contayned in Questions and Answers.

The Parent.

SAy the *Lordes Prayer*.

The Childe.

a Our Father, which art in heauen, Halowed be thy Name. *The Lords prayer.* a Mat. 6. 9.

Thy kingdome come, 10

Thy will be done euen in earth, as it is in heauen.

Giue vs this day our dayly bread. 11

And forgiue vs our dettes, as we also forgiue our detters. 12

And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdom, and the power, and the glory for euer. Amen. 13

P How doe ye call *this Prayer*?

C. The *Lords Prayer.*

P Why so?

C *a* Because the *Lorde Iesus* taught it his disciples.

P Of *how many partes* consisteth this prayer?

Three partes. C Of *three*, 1. A Preface, 2. the petitions, 3. and a conclusion.

The preface P Which is the *Preface*?

b Math. 6 9 Luke 11.2 C *b* Our father which art in Heauen.

P *How many thinges* doe we learne in the Preface?

C *Two thinges*: 1. To whome we must pray: 2. with what confidence we must pray.

P *Vnto whom* must we pray?

c Exod 30 37 ieremy. 2 13 Actes 10, 26 Act 14, 14. 15 Apoc. 19, 10 & 22, 8, 9 C *c* Unto God *onely*.

P With *what confidence* must we pray vnto him?

d Math, 7, 7, & 21. 22 Mark, 11, 24 Luke 11. 9 iohn 14, 13 & 16. 23. iames 1. 5 C *d* With *full assurance* that hee will heare vs, if wee pray according to his will.

P Why do we call him Father, when we pray vnto him?

C Hereby we learne, 1. that he *loueth* vs, and 2. *e* that he will *heare* vs.

e Esai. 49 15 Luke 11, 11 12, 13 iohn 16 23 P Why do we call God our Father, when we pray vnto him?

C First

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The petitions.

C First, to assure our selues, *a* that hee *loueth* vs being his *children*: then to teach vs *b* to *loue* one another beinge *brethren*.

a Esay 49.15

b 1, Ioh. 1 10 12.

P Why do we mention his beeing in *Heauen*, when we pray vnto him?

C First to assure our selues, *c* that he *can helpe* vs: then to teache vs, *d* to *aske* those thinges, which be agreeable to his nature.

c Psalm 115.3

d Math, 6.33.

P Which are the *Petitions*?

The Petitions

C *e* Hallowed be thy name.

e Mat 6 9.

Thy kingdome come. Thy will bee done euen in earth, as it is in Heauen. 10

Giue vs this day our dayly breade. 11

And forgiue vs our debts, as we also forgiue our debters. 12

And lead vs not into temptation, but deliuer vs from euill. 13

P *How many thinges* doe we craue of God in generall in these petitions?

C *Two things*: First, those things, which tende to *Gods glorye*, Secondlye, all things, that are *necessarie* as well for our *bodies* as for our *soules*.

P *How many petitions* doth the Lordes prayer

prayer contayne?

C *Six.*

P In *how many* of these petitiõs are we taught to pray ỹ God may be glorified?

C In the *three first.*

P *Which be they?*

a Mat.6.9. C (*a*) 1. Halowed be thy name.

2. Thy kingdome come.

3. Thy will be done euen in earth, as it is heauen.

P In *how many* of these petitions are we taught to pray to God, that we may be holpen?

C In the *three last.*

P *Which be they?*

b Mat.6.11. C (*b*) 1. Giue vs this day our dayly bread.

2. And forgiue vs our dettes, as we also forgiue our detters.

3. And lead vs not into tentation, but deliuer vs from euill.

P Which is the *first petition?*

The first petition. C (*c*) Hallowed be thy name.

c Mat.6.9. Luke.11.2. P Why is this petition placed in the *first place?*

d Math.6.33. C To teach vs, (*d*) that *aboue all* things we ought to seeke the glory of God.

P What

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P WHat is ment by ẏ Name of God?

C That whereby his (*a*) *nature* is described in the Scripture.

P WHat is it to halow or *sanctifie* the name of God?

C (*b*) To *thinke reuerently* of him, and to *yeeld* him his *due honour*.

P WHat is ment by Thy, when as we say:* Halowed be thy name?

C Euen this, (*c*) that *God onely* is to be *honoured*.

P WHich is the *Second petition*?

C (*d*) Thy kingdome come.

P WHy do we craue of God, that his kingdome may come, *immediatly after* we had desired, that we might Halowe his Name?

C Because (*e*) we can not halowe his name, except he *raigne* in vs by his holy spirite.

P WHat is the kingdome of God?

C (*f*) The *gracious gouernement* of his people both in heauen and earth.

P *When* doth the kingdome of God come vnto vs?

C WHen it is (*g*) 1. *published* by the worde, (*h*) 2. builte vp by Christ, (*a*) and

a Gene. 17. 1. Exod. 3. 14. 15 & 6. 3. & 15. 3. & 34. 6. Psal. 48. 11. & 86. 5. 9. 10. 15.

b Ezech. 38. 16.

*Math 6. 9. Luke. 11. 2.

c Deut. 6. 13. & 10. 20. & 13. 4.

The second Petition. Math 4. 10. Luke. 4. 8. Apoc. 19. 10. & 22. 9.

d Math. 6. 10. Luke. 11. 2.

e Iohn. 3. 5 6.

f Psal. 2. & 45. & 72. Esay. 9. Ierem 23. Collos. 1. 13.

g Gene. 3. 15. & 22. 18. Math. 4. 17. Marke. 1. 15.

h Math. 12. 22 & 28. 20. Marke 16. 20.

a and 3 .*eſtabliſhed* by the holy ghoſt.

P Why do we pray, that the kingdom of God may come vnto *vs?*

a Ioh. 3.5. 2.Cor.5.5, Epheſ.1.13.14 1.Pet.1.22.23.

b That *we* may be *deliuered* from the thraldome of Sathan.

b Rom 6.23 Ephe 2.1 2.3.

P Vnto *whom* doe wee deſire that this kingdome may come?

C *c* Euen vnto *our ſelues.*

c Math 9.38

P Is there any *ſpeciall thing* ſignified by this word, Thy, when wee ſay: *d* Thy kingdome?

d Math.6.10 Luke 11.2

C Yea verily: for thereby wee pray, *e* that the *tyranny of Antichriſt* may be confounded, *f* and that the *Kingdome of God* may be inlarged.

e Actes.4 29

f Acts.4.30

P Which is the *third Petition?*

The third petition.

C *g* Thy will be done euen in earth as it is in heauen.

g Math.6.10 Luke 11.2

P Why is this petition placed in the *third place?*

C *h* Becauſe God doth then raigne in vs, *when we ſubmit our ſelues to his will.*

h Iohn 8:47

P What doth this word Thy, *import*, when we ſay: *i* Thy will be done?

i Math.6,10 Luke 11 2

C Euen this much: that *Gods will*, and *not ours* be done.

P Why

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P Why do we pray *in that manner*?

C Because a *his will is good*, but *b our will is euill*.

a Psalme, 51, 2 Ephes, 1, 5
b Gen. 6, 5

P *How many wayes* is the will of God considered in the scripture?

C *Two wayes: c* 1. as it is secret, *d* 2. as it is reuealed.

c Esay 46. 9 10, 11, psa, 33 11 & 115, 3
d Ich. 1, 18. 1 Pet, 1, 10 11, 12. 2. pet, 1, 20, 21. 2, Tim 3. 16, 17.

P In *whether sence*, is it taken in this petition?

C *e* In the *latter sense*.

e Eph, 4, 11, 12

P In praying, that *Gods will* bee done, what do we desire?

C 1. That *f* we may be *saued* by his Sonne Iesus Christ, 2. that wee *g* may *serue* him, 3 and that we *h* may be *made like* the image of his sonne.

f iohn 6, 40
g 1, Cor, 6, 19, 20. 1, thes, 4, 3 ephes, 1, 4,
h 2 Tim, 2, 12 12. Heb. 12 Act, 14, 22

P In *what manner* doe wee praye, that Gods will be done vpon earth?

C Euen in such manner *i as it is in heauen*.

i Math, 6. 10 Luke, 11, 2

P And *how is that*?

C *k* In *most dutifull manner*, and with *all obedience*?

k Dan 7, 12 Luke 15 10 Heb, 1, 7 Psal, 34, 8

P *Why* doe wee praye that Gods will be done in Earth?

C *l* Because hee is *Lord of the earth also*, where his will shoulde be knowne

l Psal, 24, 1

and

and obayed.

P UUhich is the *Fourth petition*?

C (*a*) Giue vs this day our daily bread

P UUhy is this petition the *First* of those, wherein we craue of God thinges necessary for our sustenaunce?

C Because it is conuenient, that we craue our findyng at Gods handes, (*b*) *of whom we do onely depend.*

P *What is mente* by the name of Bread?

C (*c*) UUhat soeuer is necessary for the maintenance of *our life.*

P UUhy doth Christ vse this worde Bread, *rather than any other*, thereby to signifie thinges necessary for this present life?

C To admonishe vs (*d*) to *liue in all sobrietie.*

P UUhy do we call this bread Ours, *since God giueth it vs?*

C (*e*) Thereby we learne to acknowledge *Gods goodnes*, (*f*) and also to *labour* truly to get our liuyng.

P UUhy do we call it our Dayly bread, & desire, that it may be giuen vs Dayly?

C Thereby we learne (*g*) to acknowledge our *dayly necessitie*, (*h*) and to content

a Math 6. 11. Luke. 11. 3.

b Deut. 8. 3. Math. 4. 4. Luke. 4. 4.

c Gene 3. 19 Iohn. 6. 51. 1. Cor. 10 3. Math. 24. 45. Luke 12 42. 1. Cor. 4. 1.

d 3. Reg. 13. 8. & 4. Reg. 4 8. Num. 11. 31. &c. Psal. 78. 30 31

e 1. Cor. 1. 30.

f Gene 3. 19. Ephes. 4. 28. 2. Thes. 3. 11. 12.

g Luke. 11 3.

h Math. 6. 34.

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tent our selues with that which God vouchsafeth to bestow vpon vs.

P Why do we pray that it may be giuen vs, speakyng of many?

C Because we ought to pray (*a*) for *others* as well as for our selues (*b*) and to *helpe others*, with that which God giueth vs.

a 1.Tim.2.1. 1.Cor.12.12. Ephe.1.22 23
b 2.Cor.8.13. 14.15.

P Why do we pray to *God*, to giue vs all thinges needefull for vs?

C Hereby we learn 1.(*c*) *that of our selues* we haue nothyng, 2.(*d*) that *God is willyng to giue vs*, what soeuer he knoweth needefull for vs, 3.(*e*) and that we ought to *vse his giftes to his glory*.

c Iob.1.21.
d Iohn.6.16. Ezech.4.16. Math.5.45.& 6.25.&c. Luke 12.23. 1.Pet.5.7.
e Esay.1.3.

P Which is the *fifth petition*?

The fifth petition.

C (*f*) And forgiue vs our dettes, as we also forgiue our detters.

f Math.6.12. Luke.11.4.

P Why is this petition placed *next vnto those that went before*?

C To *strenghthen vs against Satans tentations* (*g*) which layeth our sinnes before vs, to discourage vs in our prayers.

g G.4.13.
h Math.6.11. Luke.11.3
i Math.6.12. Luke.11.4.

P Why doth Christ teach vs (*h*) *first* to aske thinges necessary for the *body*, (*i*) and *then* thinges needefull for the *soule*?

k Math.6.25. &c. Luke.12.22. &c. 1.Pet.5.7.

C (*k*) To assure vs, that since God is Psal.55.23.

ti tion.

carefull for *our bodies*, he wil bee much more carefull for *our soules*.

a Math.6.12. Luke.11.4.

P Why doth Christ teach vs,(*a*)to call our sinnes debtes?

b Gene. 17.4.

C Because(*b*)*our obedience* is due debt vnto God, which when we doe not per-

c Rom.5.23.

forme(*c*)*his wrath* is due debt vnto vs.

P Why doth Christ teach *all men* to pray in this maner?

d Psal.51.7. Rom.3.9. &c. Iam.3.2.

C (*d*) Because *all* are transgressours of Gods lawes, and ought to acknowledge the same.

P Why doth Christ teach vs to aske *God* forgiuenes of our sinnes?

e Psal.32.2. Esay.43.25. & 44.22. Marke.2.7.

C (*e*) Because to forgiue sinnes belongeth to *God onely*, vnto whome we become debtters through our transgressions.

P Haue we receiue anye comfort, in that we be taught to *aske* God *forginenes* of our sinnes?

C Yea verely: for thereby we learne,

f Psal. 101.11. 12. & 130. 7. Math 18.23. &c.

(*f*) that *God is willing* to forgiue vs our sinnes, if we craue it in faith.

P How may it stande with Gods iustice *freely* to forgiue vs our *offences*, the desert whereof is death and damnation?

C (*a*) Be-

C (*a*) Because Christ our mediatour hath *made satisfaction* to God for vs.

a Deut.21.23. & 27.26. Esay.53.42. Cor.5.21. Colloss.2.14.

P How doth God *freely* forgiue vs our sinnes, seeing he doth many wayes *punish* vs for them?

C He *punisheth* vs for them in deed (*b*) not thereby to *purge* vs from them, but to *chastise* vs, least we shold delight in thē.

b 1.Cor.11. 32. 1.Pet.4 17.

P Is there not a *condition* added to this petition?

C Yea, euen this: (*c*) as we also forgiue our debters.

c Math.6.12. Luke.11.4.

P Do we *deserue forgiuenes* at Gods handes, if we forgiue them that trespasse against vs?

C *No*, for then it coulde not bee truely sayd, (*d*) that *God* doth *freely forgiue* vs.

d Math.18.27 Ephes.1.6.

P *Why* then is this condition added?

C Both to teach vs (*e*) that we ought to *forgiue other*, (*f*) and also to assure vs, that, (if wee finde our selues charitablye minded towardes other) God will *forgiue vs*.

e Math.18.22. 35. Rom.8.14. f Math.6.14. 15.

P May not the *Magistrate punish malefactors*, notwithstanding, that wee forgiue them the offences which they commit against vs?

C Yes, why not? (*a*) For punishment lawfully inflicted by the Magistrate, is *not contrary to priuate charitie* here taught.

a Rom. 13. 1. &c.

P Which is the *sixt petition?*

The sixt petition.

C (*b*) And lead vs not into tentation, but deliuer vs from euill.

b Math. 6. 13. Luke. 11. 4.

P Why is this petition placed in the *last place?*

C Because we *can not inioy Gods giftes*, which we haue prayed for, except hee vouchsafe (*c*) to *deliuer vs from the assaultes of Satan.*

c Rom. 6. 16.

P What is ment by tentation, in this petition?

C (*d*) The *craftie guiles and subtill assaultes of Satan*, whereby he alloureth vs continually to breake Gods lawes.

d Math. 4. 1. &c. Luke. 4. 1. &c. 2. Cor. 11. 14. 1. Pet. 5. 8.

P What do we desire of God, when we beseech him, *that* he wil not lead vs into these tentations?

C Herin we pray him, (*e*) that he wil not deliuer vs vp to *our owne lustes*, (*f*) nor to the *tyrannie of the Deuill.*

e Rom. 7. 23. f Ephes. 2. 2.

P Why doth Christ teach vs to praye to *God* to deliuer vs from tentation?

C Thereby he teacheth vs (*g*) to *flee to Gods protection* in all temptations, & (*h*) to

g Ephes. 6. 10. &c. h Ephes. 6. 18.

craue

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craue ſpirituall ayde *of him* in the ſame.

P What is that Euill, from the which we deſire God to deliuer vs?

C (*a*) The *Deuill* him ſelfe, *Sinne*, the *Fleſh*, the *vanities* of the world, and *what ſoeuer* Satan vſeth as an inſtrument to draw vs from obedience to God. a Math.4.1. &c. Luke.4.1.&c. The Concluſion.

P Which is the *Cõcluſion* of the Lords prayer?

C (*b*) For thine is the kingdome, and the power, & the glory for euer. Amen. b Math.6.13.

P *What* doth this concluſion *contayne*?

C (*c*) The *prayſe due vnto God*, whereby we profeſſe our fayth in him. c Apoc 7.12.

P In acknowledging that the *kingdome is Gods*, what do we?

C Thereby we profeſſe, that it belongeth to *God onely*, to giue vs thoſe thinges which we haue aſked, (*d*) becauſe *he onely ruleth in heauen and earth*. d Pſal.22.29. & 103.19.

P And what do we, when we confeſſe, that the *Power is his alſo*?

C Thereby we acknowledge, that *he onely is hable* to giue vs all thoſe thinges, which we haue prayed for, (*e*) becauſe *he onely is omnipotent*. e Pſal.115.3. Eſay.14.27.

P And what do we in acknowledging

that the *Glory is his in like maner?*

C Hereby we acknowledge, that *he onely is to be worshipped, prayed vnto and prayſed,* (*a*) because vnto *him onely belongeth glory and maiesty.*

a Pſal. 115. 1.

b Math. 6. 13. P What is ment by *this Addition*: (*b*) for euer.

C Hereby *our faith is confirmed*, and *God is glorified*, when we doe confeſſe, (*c*) that *his* kingdome, *his* power, and *his* glory laſt, *not for time, but for euerlaſting.*

c Pſal. 102. 13. & 145. 13. Apoc. 7. 12.

P Why do we *ſhut vp* this prayer with (*d*) Amen.

d Math. 6. 13.

C Thereby we doe proteſte (*e*) that we pray *heartely*, and that God will *graunt* what ſo euer we aſke according to his commaundement.

e Nehe. 8. 7. 1. Cor. 14. 16.

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A Prayer to be vſed as well in priuate houſes, as in the *Congregation before the exerciſe* of Catechiſing.

O Moſt gratious God and mercifull Father, we beſeech thee for thy ſonne our ſauiour Chriſtes ſake, ſo to bleſſe the meditations of onr hearts, the words of our mouthes, and the attendaunce of our eares, that what ſo euer ſhall bee conceiued, ſpoken, and heard, may turne to thy glory and our edifiyng. Amen.

FINIS.

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